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Poor Man's MITE.

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A Letter of a Religious Man
of the Order of St. BENEDICT,
unto a Sister of his, concerning
the *Rosarie*, or *Psalter* of
our Blessed Lady,
Commonly called the
BEADES.

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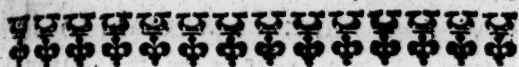
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Poor Man's *MIT E*.

A Letter of a Religious Man of
the Order of St. *BENEDICT*,
unto a Sister of his, concerning
the ROSARIE, or PSALTER
of our Blessed LADY, com-
monly called the *BEADES*.

Dear Sister,

I Have sent you a small Token of
my no small Love, a pair of plain
Beades, together with the ex-
plication thereof. The Prophet *1 Reg. 18.*
David used to sing certain Spiritual *v. 18, 19.*
Ditties or Songs to his Harp, with
which Melodie, he so appeased the
Spirit of Fury, wherewith King *Saul*
was possessed, and grievously tormen-
ted; that notwithstanding he was so
incen-

incensed against *David*, that he would have slain him: he was fain to forbear, for the great ease he enjoyed by his Melody, yea and whilst he sang in his presence, he had no power to execute his wicked purpose upon him, as if he had enchanted him by the Sweetness thereof, as indeed it seemed to do. These Songs are called *Psalms* of *Psallo* a *Latin* word, which in *English* signifieth to sing; because they were sung to the Harp: and the whole number of them, are called *David's Psalter*. They are registered amongst the Books of Canonical Scripture, and accounted a principal part thereof: So mysterious, that they are applicable and correspondent to all the affections and motions of our mind whatsoever. They are Spiritual *Manna*, having the taste of every good thing we can desire: In regard whereof a certain Father affirmeth, whatsoever is contained in all the other Books of holy Scripture, by way of Prophecy, Doctrine, or Example, is comprised in this by way of Spiritual Songs, and Praises of God; the

Sapien. 16.

vers. 20.

Exod. 16.

vers. 14.

Numb. 11.

vers. 7.

the several Verses whereof are, as it
were, so many jaculatory darts cast
up to Heaven; and therefore they are
altogether used in the Church-Service
and in the Office of our blessed Lady,
commonly called the *Primmer*, and in
the *Manual* of Prayers, as a most so-
vereign and sanctified Devotion to
please God, and appease the fury of
our ghostly Enemy the Devil, who
like another *Saul* seeks the destructi-
on of our Souls. The number of
these *Psalms* are one hundred and
fifty; and are called, as I said be-
fore, *The Psalter of David*.

To the imitation of this holy *Psal-*
ter, the Church hath ordained another
divine Psalter, called *The Psalter of*
Jesus, commonly set in the latter end
of the *Manual* of Prayers, consisting
also of the like number, that is to say,
Fifteen Petitions, with *Ten* Invocations
to each Petition. And to the same imi-
tation, the Church hath instituted yet
another *Psalter*, of our Blessed Lady,
the glorious Virgin *Mary*, commonly
called the *Rosarie* or *Psalter of our B.*
Lady, or the *Beades*, consisting of

the like number of *Ave Maries*, and is divided into three Parts, each Part consisting of fifty *Ave Maries*, whereunto are added five *Pater Nosters*; to wit, one between every ten *Ave Maries*, and a *Creed* at the end.

This *Psalter* is nothing inferior unto the other two; But rather so much the more Sovereign, by how much more excellent the words and mysteries thereof are: The *Pater noster* for Sanctity and Plithiness, no Prayer comparable unto it, proceeding from the sacred Mouth of *Christ*, and instituted by him as a general Form of Prayer.

*Matth. 6.
ver. 2.*

*Luc. 1.
vers. 29.*

The *Ave Mary*, indited by the most Blessed *Trinity* in Heaven, and brought as an Ambassage unto the Earth by the Arch-angel *Gabriel*, for most joyful tydings of the Redemption of Mankind, the Blessed Virgin *Mary* being saluted and honoured with the miraculous Mother-hood of the World's Redeemer.

The *Creed* containeth the twelve principal Articles of our Faith, whereupon as most certain and infallible
Foun-

Foundations, our holy Catholick Be-
 lief (without which, it is impossible
 to please God) is built, and erected,
 and was composed by the *twelve A-*
postles, each of them making one se-
 veral Article, which in regard there-
 of, is called in *Latine*, *Symbolum Apo-*
stolorum, that is to say, *The Shot of the*
Apostles, alluding to an Ordinarie,
 whereas every one of the Commensals
 lay down their shot or share. And as
 this *Creed* is a general Sum of all
 our Belief; So are the *Pater Noster*,
 and *Ave Marie*, general Forms of
 Prayer and praifings of God, which
 may be applied to all the particular
 affections and motions of our mind,
 whatsoever we desire to obtain at
 the hands of Almighty God: As the
Psalter of David may. And as our Sa-
 viour Christ commended the *Pater*
Noster unto us, saying; *When you pray,*
pray thus. Our Father, &c. So our bles-
 sed Lady in her Hymn of *Magni-*
ficat, commended the *Ave Marie* unto
 us, saying; *For, Behold from henceforth*
all generations shall call me blessed: for
 with what words, I pray you, can we

Ephes. 2.
vers. 20.
Hebr. II.
vers. 5.

more properly and pleasingly to God and Her, call her Blessed, than by the *Ave Marie*, wherewithal the Angel *Gabriel* was sent from Heaven to salute her so, as aforesaid?

Levit. 25.
vers. 10.

The mystery of the number of Prayers in this holy *Rosarie* or *Psalter*, is this: In the Old Law, before the Coming of Christ, every *Fiftieth* year was a year of *Jubile*, wherein there was a general Forgiveness of all Debts, Crimes, and Grievances whatsoever, and a reducing of all things to their former quality and state; in which, all Grievances being redressed, the whole Earth did seem to rejoyce, and clap her hands, and therefore had the appellation of the year of *Jubile*, or *Jubilation*, that is to say, of exceeding joy and jubilation: And this was indeed a Figure of the most ample remission of Sins in the new Law, by the Death and Passion of Christ Jesus; expressed more plainly by the descending of the Holy Ghost (the Fountain of Grace and Remission of Sins) upon the Apostles and Disciples of Christ, *Fifty* days after his Death and Resurrection, upon

upon the Feast of Pentecost, or *Whitsunday*, so called, in regard of the number of *Fifty* daies.

Wherefore by the number of fifty *Ave Maries*, whereof the third part of the said *Psalter* consisteth, is aptly signified Remission of Sins. By the five *Pater Nosters*, is signified the five principal Wounds of Christ; which five Wounds may be resembled to those Cities of refuge in the Old Law, as it were, places of Sanctuary for all Offenders to flie unto, for refuge against their persecuting Foes, either Spiritual or Corporal. By the ten *Ave Maries* between the *Pater Nosters*, is signified the ten *Commandements*. By the *Creed* is signified the Catholick Faith, or Belief, out of which there is no Salvation, or possibility of pleasing God, as aforesaid: So that all this put together signifieth thus much, when we say this holy *Psalter*; We desire that by the keeping of the *Ten Commandements* signified by the ten *Ave Maries*, between the *Pater Nosters*: We being of the Catholick Faith or Belief, signified by the *Creed*, in the vertue of the five Wounds

*Deut. 19.
vers. 2.*

Wounds and Death of Christ, signified by the Five *Pater nosters*, we may obtain Remission of our Sins, signified by the Fifty *Ave Maries*, the number of Remission of Sins, as aforesaid. Besides this, the Church addeth her Benediction or Sanctification to the *Beades* whereupon they are said, wherewithal I have caused yours to be hallowed, to make them (being otherwise but plain) more precious unto you.

*Numb. 7.
vers. 1.*

*1 Tim. 4.
ve. 15.*

Psal. 57.

That the Church hath such Authority, you need not doubt, it being the use in the Old Law to bless, or hallow, not only the Temple and Altars, but also all Vestments and Utensils belonging to the Service of God. And St. Paul saith, that Creatures are or may be sanctified by the Word of God and Prayer, especially that which is authorised and appointed by the Church of God to that end, as this of the *Beades* is. Moreover, if there be any virtue in words (as certainly there is) and if words can enchaunt Serpents, as it appears they can, out of the Prophet *David*, and many natural Experi-

Experiences there are of the same. Then surely it is piously to be thought, that Almighty God is pleased to be, as it were, enchanted with these most Sovereign Prayers devoutly rehearsed, and hath caused our Blessed Lady, and his Saints to be so likewise; And no marvail, though He make himself subject hereunto, when he said to his Servant *Moses*, *Let me go, that my fury may be angry against this people*; As if *Moses* had forceably with-holden him.

Exod. 32.
vers. 9.

This *Rosarie*, or *Psalter* of our Blessed Lady, is adorned with *Fifteen* most pious and devout Meditations; to wit, of the five *joyous*, five *dolorous*, and five *glorious* Mysteries of our Blessed Lady, well known to most Catholicks, and used accordingly, with sundry other kinds of godly and devout Meditations; amongst which I lighted of late upon certain most devout and ancient Meditations in *Latine*, called *Rosarium aureum*, the *Golden Rosarie*; which, in my opinion, doth very well deserve that name. These have I translated into
Englisk

English Meeter, and sent unto you, to stir up and sweeten your Devotion so much the more.

John 19.
vers. 16.

If you object the *Ave Mary*, pronounced by the Angel *Gabriel*, is no Prayer, but only a Salutation? I answer, The Church hath made it an express Prayer, by adding unto the Salutation of the Angel, these words; *Holy Mary, Mother of God, pray for us Sinners, now and in the hour of our Death, Amen.* Which thing, supposing the Doctrine of the Invocation of Saints to be true, She may lawfully do, and hath great reason to do unto our Blessed Lady as a general Prayer for all uses, especially considering the Salutation was intentionally said as a Prayer, before; and was more than insinuated for such by our Saviour Christ upon the Cross, saying to our Blessed Lady of *St. John, Woman, behold thy Son*: And to him of her, *Behold thy Mother*: By which words he commended her mystically, not only to Saint *John*, but also to all others in him, that are *Johns* by Grace and Love of God, as he was by name

name, as a Mother of Intercession to God for them, and they as Children confidently to entreat it at Her hands.

If your conceit suggest unto you, It is a dishonour to God, to pray unto his Mother? Answer unto it, No more dishonour, than to desire one anothers Prayers here on earth, which is to the greater honour of God, commanded and commended unto us in his Sacred Word. If it urge, The Saints know not our Prayers? Answer, They rejoyce at the Conversion of a Sinner: Therefore they know the same. If the often repetition of the same Prayers seem vain? Answer, It is full of Mystery and holy Meditation, as is before declared; which Mysteriousness, together with the often Repetition, do marvailously incite the Soul to Fervour and Devotion, if it be done with due attention. The Angels use the repetition of *Holy, holy, holy.* Our Saviour Matt. 26. Christ went *three* several times together into the Garden and prayed (as the Text saith) the same Prayer. In the 135. Psalm, the Prophet David repeateth

repeateth in every Verse, *For his mercy endureth for ever.* If one may use often repetition of one thing in the praise of God, Why not in Prayer? This being so, this holy *Psalter* of the *Beades* cannot be but a most acceptable Service and Devotion to God, and to our Blessed Lady the glorious Virgin *Mary*, the Mother of God, and to all the Court of Heaven. And to our Enemy the Devil a great confusion; chasing him out of our hearts, or at least repressing and much appeasing his deadly Assaults and Temptations against us, as that *Psalter* of *David* did, as aforesaid, which was indeed a lively Figure of this.

Before every Meditation following say the first part of the Ave Mary till you come to Iesus : Then say the Meditation in Verse; Then the other part of the Ave Marie in order as it lieth.

(13)
The Golden Rosarie of the
most glorious Virgin
MARY.

Pater Noster, Ave Maria, &c.

JESUS.

1. **M**ARY of Virgins all most pure
Receive this Golden Rosarie,
Deckt with the Life of thy sweet Son
Under a brief Compendiarie.

JESUS.

2. Whom thou, a Virgin void of Sin,
Conceivedst of the Holy Ghost,
When *Gabriel's* news thou did'st believe,
Gaining thereby what *Eve* had lost.

JESUS.

3. Of whom thou being great with Child,
Unto *Elizabeth* didst hie,
And *John the Baptist* in her Womb
Didst with thy presence sanctifie.

JESUS.

4. Whom in the City *Bethlehem* [joy,
Thou didst bring forth with Heavenly
Free from those Pains, which evermore
Women in Child-birth do annoy.

JESUS.

14 JESUS
5. Whom newly in a Stable born
Thou didst forthwith as God adore;
And with thy Virgins milk didst feed,
A thing most strange, ne're heard before.

JESUS.

6. Whom thou didst wrap in silly clowts,
And with brute Beasts laid in a Manger;
And didst him serve in what thou couldst,
To keep his tender Corps from danger.

JESUS.

7. Whom troops of Angels, with great joy
And Heavenly Melody did praise;
Proclaiming Glory unto God,
And Peace to Men on Earth alwaies.

JESUS.

8. Whom being chief of Shepherds all,
The Shepherds of the field first found;
And finding, worshipt as their Lord,
Though lying poorly on the ground.

JESUS.

9. Who did vouchsafe like sinful man,
To take the mark of Circumcision:
And eke the Name of *Jesus* sweet,
Our sinful Souls Phylician.

JESUS.

10. To whom three Kings did come with gifts
Of Gold, and Myrrhe, and Frankincense,
Directed by a Blazing-star,
And hith ador'd with reverence.

Pater Noster, Ave Maria, &c.

J E S U S.

1. Who being forty daies of age,
Thou in the Temple didst present
According unto *Moses* Law,
Making thy self obedient.

J E S U S.

2. Whom flying *Herodes* persecution,
To *Egypt* thou by night didst carry;
And after coming back from thence,
In *Nazareth* with him didst tarry.

J E S U S.

3. Whom in the Temple thou didst lose
With many a tear and woful heart,
But missing him, didst seek him out.
And finding him, didst glad depart.

J E S U S.

4. Whom with the labour of thy hands,
In all his wants thou didst sustain;
And though thy means were very poor,
Yet didst thou never once complain.

J E S U S.

5. Whom *John* in *Jordan* did baptize,
And pointing to him, thus did say;
Behold, the Lamb of God on high,
That takes the sin of Man away.

B

Whom

JESUS.

6. Whom *Satan* in great subtilty
Did tempt with sundry sorts of sin,
To try where he was God or man,
But no way could prevail therein.

JESUS.

7. Who at thy motion did vouchsafe
To change pure Water into Wine,
Confirming his Disciples Faith
By that strange Miracle divine.

JESUS.

8. Who freed such as were posselt
With wicked Spirits in Body or Mind.
Curing the Sick and Lame also,
And giving sight unto the Blind.

JESUS.

9. Who raised *Lazarus* from the Grave,
Restor'd to life the Widdow's Son;
Brought home again the prodigal Child,
That such a desperate race had run.

JESUS.

10. Who oft with Sinners did converse,
And oft with such did take repast,
And them unto repentance brought,
Forgiving all their sins at last.

Pater

Pater Noster, Ave Maria, &c.

JESUS.

1. Whose feet the sinner *Magdalen*
Did wash with tears of love and grief,
And sorrowing deeply for her sins,
Obtained pardon and relief.

JESUS.

2. Who on the holy Mount of *Thabor*
Caused his Body so to shine,
That blessed *Peter, James, and John,*
Did see his Majesty Divine.

JESUS.

3. Whom store of people with applause,
With boughs of Palm strewing his way,
Did bring into *Jerusalem,*
But him forsook that very day.

JESUS.

4. Who, ere he eat the *Pascal Lamb,*
Washed his *twelve Disciples* feet,
Then fed them with his Flesh and Blood
In Sacrament of love most sweet.

JESUS.

5. Who in the Garden prostrate pray'd
With sweat of Water mixt with Blood,
For fear of Death, yet glad to die,
If to his Father it seem'd good.

B 2

6. Whom

JESUS.

6. Whom vile and most malicious Knaves
Did take, and eke with Cords did tie,
And brought him Captive to the Judg,
Who then was *Cayphas* Bishop hie.

JESUS.

7. Whose comly Face (O painous crime)
With filthy Spittle they beraid,
And with their Fists full many a blow
Most cruelly thereon they laid.

JESUS.

8. Whom they to *Pilate* did present
To be condemn'd and judg'd to dye,
Bringing false Witness to that end,
Who did accuse him wrongfully.

JESUS.

9. Whom *Pilate* unto *Herod* sent,
To do with him what he best deem'd ;
Who for his silence sent him back.
Clad like a Fool and so esteem'd.

JESUS.

10. Whose tender flesh with whips they tore,
Whose Sacred Head they crown'd with
In Purple garments like a King, [thorn,
And so saluted him in scorn.

Pater

Pater Noster. Ave Maria, &c.

J E S U S.

1. Whom wounded sore with cruel stripes,
The Soldiers lewdly did deride,
And like the Jews with open mouth
Did cry to have him crucified.

J E S U S.

2. Whom as a Malefactor then,
Pilate condemned unto Death,
Bearing his Cross upon his Back,
Till He was spent and out of breath.

J E S U S.

3. Whom on the Mount of *Calvarie*
They stripped naked to the skin;
And setting up the Cross an end,
Did nail him hands and feet therein.

J E S U S.

4. Who for his Persecutors pray'd
Unto his Heavenly Father dear,
And stretched on the bloody Cross,
His Pains most patiently did bear.

J E S U S.

5. Who unto the repentant Thief,
Of all his Sins full Pardon gave,
With promise of Eternal Bliss,
Which he there hanging by did crave.

J E S U S.

6. Who unto his Disciple *John*
 Thee for his Mother did commend,
 And him to thee as a dear Son
 In mutual Love for to depend.

J E S U S.

7. Who when he seemed to complain
 His Father had him quite forsook,
 His Foës blasphemed him the more,
 And no compassion on him took.

J E S U S.

8. Who when he cryed out, *I thirst*,
 His forces being almost spent,
 They gave him Gall and Vinegar,
 That so they might him more torment.

J E S U S.

9. Who by his Passion finishing
 The Prophecies of Holy Writ,
 Discharg'd the Debt of *Adam's Sin*,
 Paying his precious Blood for it.

J E S U S.

10. Who then into his Father's hands
 His Sacred Spirit did commend,
 Crying aloud with voice most shrill,
 And so his blessed Life did end.

Pater Noster, Ave Maria, &c.

J E S U S.

1. Whose Side a Soldier with a Spear
Pierc'd, hanging dead upon the Rood,
And therewithal there gush'd out
A stream of Water mixt with Blood.

J E S U S.

2. Who being slain upon the Cross,
His liveless Corps did rest in peace;
His Soul went down to Limbo Lake,
And did those captive Souls releale.

J E S U S.

3. Whose Sacred Body from the Cross
Joseph and *Nicodemus* took
And buried it in noble sort,
When all men e'le had it forfook.

J E S U S.

4. Whoby his onely Power Divine
Did rise again, being three days dead;
And thee, and his Disciples all,
With his appearance comforted.

J E S U S.

5. Who, after forty daies were past,
Ascended into Heaven high.
And at his Father's right Hand sits,
To reign with him eternally.

JESUS.

6. Who sent from thence the Holy Ghost,
Upon the Feast of *Whitsontide*;
Which, his Disciples being weak,
Inflam'd with Love and fortifi'd.

JESUS.

7. Who thee unto his Heavenly Throne,
When thou on Earth thy time hadst been,
Assumpted both in Body and Soul,
To reign with Him as Heavens Queen.

JESUS.

8. Who at the latter Day shall come
And sit as Judge upon his Throne,
With rigour and severity
Judging the deeds of every one.

JESUS.

9. Who to the Bad eternal Pains,
And to the Good eternal Bliss,
Will justly judg without respect
Of any person that or this.

JESUS.

10. Who grant, that they, which do recite
This *Golden Rosarie* of thine,
May see the face of Him and Thee,
In Heavenly Bliss for ay to shine.

Credo in Deum Patrem, &c.

Another

Another Letter to his Sister,
concerning the Office of our
B. LADY.

Commonly called

The PRIMER.

IT is said in the Gospel, that we *Luc. 8.v.1.*
must pray alwaies: And St. Paul *1 Thes. 5.*
exhorteth us to pray without inter-
mission. *ver. 17.* The meaning of which
words is not, that we should do no-
thing else but pray, for that we can-
not, nor ought not to do. The
meaning therefore of these places of
holy Scripture is, That we should
pray at certain set times, without o-
mission or intermission. Such times did
the Prophet David set to himself, as
appeareth by his own words; *In the Psal. 54.*
Evening and Morning, or at Mid-day,
will I declare, or set forth thy praise.
ver. 18. and *Psal. 119.v. 164.* he saith, he
did the like seven times a day.

Our holy Mother the Church, hath
ordained for Religious and Ecclesi-
astical persons, a certain set Office,
or Service to be said to God, in every
hour

hour of the Day and Night, that so they may seem to pray alwayes, or without intermission, as aforesaid. But because it were hard and overburdensome to pray every natural hour of the Day and Night, which are in number twenty four; She has put three natural hours into one hour, calling it a Canonical or Ecclesiastical hour, and of these there are but eight in a day and night. For every of which eight hours She hath ordained a severall Service or Office of Prayer and praising of God. At Midnight She hath ordained that to be said, which we call the *Matins*: At three a clock after Midnight, the *Laudes*: At six a clock in the Morning, the *Prime*: At nine a clock, the *Thirti*: At twelve, the *Sixt*: At three in the after-noon, the *Ninth*: At six, the *Even-song*: At nine, the *Compline*. So that by this means they seem to pray alwayes or without intermission, according to the exhortation of the Holy Scripture, as aforesaid. Thus do Religious and Ecclesiastical persons serve God night and day, and do by their

their profession bind themselves thereunto, and this is the publick or common Service and Prayer of the whole Church dispersed thorowout the World, whereof all such as are Members of the Churh are partakers, wheresoever they are, though not present thereat, but more especially and effectually if they be corporally present. And that is the reason why Devout People resort to Churches upon Sundays and Holy-days, and many Week-days also, not only to hear Mass, but also Matins and Even-song.

Lay people are not bound to any such torm of continual Prayer or Service: But because it is a godly and devout exercise to imitate Religious and Ecclesiastical persons herein, and maketh them so much the more effectually partakers thereof (it being the publick Prayer or Service of the Church) by how much the more devoutly they imitate the same: Therefore the Church hath also ordained a certain short, but very sweet Office or Service for them to say also, after
the

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Instructions concerning the Office, or the same method or order, called The Office of our Blessed Lady, or The Primer, consisting of those severall Eight Hours aforesaid, to wit, Matins, Laudes, Prime, Third, Sixth, Ninth, Even-song, Compline: Such a Book (dear Sister) I have sent you, where-by you may serve our Lord Jesus Christ, and his blessed Mother the glorious Virgin Mary, every hour of the day and night, as aforesaid, and so purchase the dayly and hourly Blessings of God. Not that I would have you say these severall Services in their proper severall hours; but to say them all at two times in the day, in the Morning & Evening for your Matins and Even-song, as the custome is. Or if you cannot conveniently say them at those times, then at such times as you can: And if you cannot conveniently say them at all, make no scruple to omit them; for none are bound, but such as bind themselves.

Moreover, Besides the saying of these hours, to the imitation of Religious Persons, that so you may seem to pray alwaies, or without intermission,

mission, as aforesaid: You may make another singular Benefit by way of Meditation, according to the Pictures set down and prefixed at the beginning of every hour, to which end they are set there.

At your *Matins* you may meditate of the Annunciation or Salutation of our Blessed Lady by the Archangel *Gabriel*. At *Laudes* of our blessed Ladies Visitation of her Cousin Saint *Elizabeth*. At *Prime*, of the Nativity, or Birth of Christ. At *Third*, of the Circumcision of Christ, and of his blessed Name *Jesus*. At *Sixth*, of the Purification of our B. Lady, and Presentation of Christ in the Temple. At *Ninth* of the Adoration of the *three Kings*, and their Gifts. At *Even-song*, of the flight of our Blessed Lady and Saint *Joseph* into *Egypt* with little *Jesus*. At *Compline*, of our Blessed Ladies glorious Assumption Body and Soul into Heaven. These, with the several Circumstances thereof, are most sweet Meditations, fit to be uled every day, and would be very comfortable unto you;

you, if you knew them perfectly,
and were well instructed therein. And
in these Exercises you shew your self,
as it were, one of our Blessed Ladies
especial Hand-maids, or Waiting-
women attending upon her dayly
and hourly in this Office or Service
of hers; For such she hath and must
have, as appeareth in the *First Psalm*
of the *Second Nocturn* at Matins,
vers. 15, 16, and 17 and it is the
Fourth Psalm in your *Primmer*.

An-



Another Letter to his
SISTER,

Concerning the Order of
Saint *Benedict*, together with
a Little Office of Saint BE-
NEDICT,

*According to the Hours of the Prim-
mer, as aforesaid.*

WHen our blessed Father Saint
Benedict departed this Life,
the very same time, two Religious
men saw him ascend into Heaven in
a rich Robe, with bright Lamps
shining round about him, and a Man
of a bright and venerable aspect
standing over him, who said unto
them, while they were gazing on
him: *This is the way which the be-
loved of our Lord, Benedict, ascendeth
into Heaven.*

By this way mystically is under-
stood his religious Rule, or course of
Life,

Life, which he instituted and began, and prescribed unto his Disciples. In this way not only Saint *Benedict* himself, but also all his Disciples and Followers have walked, and do still walk, as in a most ready and beaten Way to Heaven. In this Way have walked *Forty Six* Popes (for so many have there been of this Holy Order, or Rule) Emperors, *Four* : Empresses, *twen y two* : Arch-bishops, *one Thousand six hundred* : Bishops, *four Thousand six Hundred* : Kings, *fourty* : Queens, *fifty one* : Children of Kings, *one Hundred fourty six* : Abbots being Doctors, *fifteen Thousand seven hundred* : Dukes, Marquesses, and Earles, *two hundred forty five* : Apostles, or Converters of Kingdoms and Countries, *Thirty* ; whereof our *England* was one : Saint *Gregory* the Great Pope, and one of the *Four* principal Doctors of the Church, sending *Thirty* Religious Monks of the Order of Saint *Benedict*, who converted it, and established *Catholick* Religion therein, in that perfection, that it was called the
Garden

Garden of Christendom, and Dowry
 of our Blessed Lady, the most glori-
 ous Virgin Mary. Saint Gregory be-
 ing of the same Order himself, and
 the glory, not onely of his own Or-
 der, but of the Universal Church,
 and for that cause was surnamed the
Great. And of venerable Bede called
 the Apostle of the *English* Nation.
 Of this holy Order of Saint Benedict
 were also of Military Orders of
 Knights, for the defence of the
 Gospel by the Sword, *Six*. Of Re-
 ligious Orders *twelve* Principal, be-
 sides divers other lesser, all branches
 of the holy Order of Saint Benedict,
 whereof there were in the world of
 Monasteries of Men, *thirty thousand*;
 and of Women, *one Thousand* and *five*
Hundred; who illuminated and filled
 all the *Western Church* with Lear-
 ning and Vertue: It being the one-
 ly Religious Order that was extant
 in the *Western Church*, the first *Six*
Hundred years after their beginning,
 which was about *Eleven* or *Twelve*
Hundred years ago.

Unto this Religious Order, the

C

Domi.

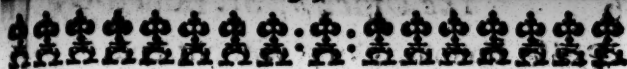
Dominicans, Franciscans and Jesuits,
 three famous Orders of Religion,
 are in some part to attribute their
 beginnings. Saint Dominick was
 given to his barren Mother, by the
 Prayers of Saint Dominick Abbot, of
 the Order of Saint Benedict, whole
 name for that cause his Parents im-
 posed upon him. Saint Francis con-
 ceived the first Project of his Reli-
 gious course, in a Monastery of the
 Order of Saint Benedict. Saint Ig-
 natius (for so he is now newly Cano-
 nized) received the first sparks of his
 Religious spirit, in a famous Mona-
 stery of Saint Benedict in Spain, called
 Monteferrata. Of this Order there
 were of Canonized, or approved
 Saints, Fifty Five Thousand, five hun-
 dred and ten, in the time of Pope
 John the two and twentieth, which
 was long ago, besides infinite others
 holy Men and reputed Saints. And
 we have had Five or Six glorious
 Martyrs in these our Days of our
 small number here in England; Fa-
 ther Roberts, one of the first that
 were

were ſent hither in Miſſion, being one : (ſo happily did they begin) neither did any one hitherto (thanks be to God) fail or miſcarry, ſo happily have they gone forwards.

The glory of the Children is to be attributed, a great part of it, to the Parents. The branches, buds, bloſſoms and fruit of a Tree unto the Root. Of all theſe aforeſaid, and infinite others, our moſt bleſſed Patron Saint *Benediſt* is the Father, the Founder, the Root. All theſe went the way of Bleſſed Saint *Benediſt*; And ſo do likewise all thoſe, who joyn themſelves unto him in this holy Fraternity or Society of his, ordained for *Lay People*, that are devoutly affeſted unto the Order, as I underſtand you are one. Rejoyce therefore and be glad in our Lord Jeſus, and in his glorious Servant Saint *Benediſt*, that you are a Bloſſom or Bud of ſuch a Tree, that hath ſo replenish'd Heaven and Earth with ſuch noble Fruit, that you are a Child of ſuch a Father,

and have such and so many worthy Brethren and Sisters in Heaven and Earth ; those in Heaven being ready to draw you unto them, by the Golden Chains of their Intercession and Merits ; And those on Earth, to lift you up with their Charitable and Brotherly Assistance, in what they can : These on Earth being bound so to do, as long as you are of their Fraternity, and walk with them in the way that our blessed Father Saint *Benedict* did ; And they in Heaven out of their respective Charity can do no less.

The



The Office of the Holy Father

St. BENEDICT.

At Matins.

Thou, O Lord, wilt open my Lips,
And my Mouth shall declare thy praise.

O God, incline unto mine aid:

O Lord make haste to help me.

Glorify be to the Father, and to the Son, and
to the Holy Ghost:

As it was in the beginning, is now, and ever
shall be, world without end. *Amen.*

A Hymn.

A *Urora* fair unmasks her face,
And smiles upon the earth, to see
Saint *Benedict's* soul, adorn'd with grace,
Ascend to Heaven so gloriously:
How gracious is he there above?
Who here on Earth did shine so bright:
Whose wonders, stony hearts did move,
And gave to all the World, his light.

Praise, honour, glory, without end.
 To thee, O sacred Trinity :
 Which *Benedict*, thy faithful friend,
 Enjoyeth for all Eternity.

An Anthem.

There was a man of venerable life, blessed
 in grace and name, who even from his
 Childhood, bearing a grave Mind, and tran-
 scending his age in veruous Conversation,
 gave his mind to no voluptuousness.

Vers. Pray for us, O blessed Father *Benedict*.

Resp. That we may be made worthy of
 the Promises of Christ.

A Prayer.

O God, who didst call the blessed Father
 and Law-maker Saint *Benedict* from all
 worldly tumults, to serve thee alone : Grant
 to all, and specially such as serve under his
 Discipline, constant perseverance in vertue,
 and perfect victory unto their end. Through
 Jesus Christ my Son, who with thee, liveth
 and reigneth world without end. *Amen.*

At Prime.

O God incline unto my aid.
 O Lord make haste to help me.
 Glory be to the Father, &c.

A Hymn.

Great Conductor in sacred War,
Who never conquer'd wert by might;
Defend us with thy holy Prayer.
And strengthen us when we do fight.
Protect us from all Sins disgrace,
Who mad'st the Black-bird to retire:
Which fluttering came about thy face,
To tempt thee with unchast desire.
Praise, honour, glory, &c.

An Antheme.

Our powerful Lord did so great a favour
to Blessed *Benedict*, that under one Sun-beam
he did see the whole world.

Vers. Pray for us, O blessed Father *Benedict*.

Resp. That we may be made worthy, &c.

A Prayer.

Make us we beseech thee, O Lord, to imi-
tate here the labours of the blessed
Father Saint *Benedict*. that there we may be
partakers of his glory, through Jesus Christ
our Lord. *Amen.*

At the Third Hour.

O God incline unto my aid.

O Lord make haste to help me.

Glory be to the Father, &c.

A Hymn.

TO free thee from unchast desire,
 Thy flesh the wounds of thorns indur'd:
 And thus fire quenched was with fire,
 And one wound with another cur'd.
 With sign of Croſe, a poisoned Cup,
 Thou brak'ſt in two, with power Divine:
 Which Poiſon thou hadſt ſupped up,
 But Death was weaker than Life's ſign.
 Praise, honour, glory, &c

An Anthem.

The man of our Lord, *Benedict*, was of a
 pleaſant Countenance, and adorned with
 Angelical gray Hairs; and ſo great was the
 brightneſs that ſhined about him, that being
 yet upon the Earth, he ſeemed to dwell in
 Heaven.

Vers. Pray for us, O bleſſed Father *Benedict*.

Reſp. That we may be made worthy of
 the Promiſes of Chriſt.

A Prayer.

WE beſeech thee, O Lord, that the
 Interceſſion of the bleſſed Abbot
 Saint *Benedict* may ſo recommend us, that
 what by our own Merits we cannot, by his
 Patronage we may obtain, through Chriſt
 our Lord. *Amen.*

At

At the Sixth Hour.

O God encline unto my aid :

O Lord make haste to help me.

Glory be to the Father, &c.

A Hymn.

A Monk there was, when others pray'd,
Oft pull'd away from serving God:
Who afterwards became most staid,
When he was touched with thy rod.
The Earth their bones did vomit out,
Who did in thy disfavour die.
But those to thee that were devout,
Did walk upon the waters dry.

Praise, honour, glory, &c.

An Anthem.

The glorious Confessor of our Lord, *Benedict*, leading an Angelical life upon earth, was made a mirrour of good works to the world, & therefore rejoiceth in Heaven without end.

Vers. Pray for us, O blessed Father *Benedict*.

Resp. That we may be made worthy, &c.

A Prayer.

O God, in whose power holy Saint *Benedict* made the dead members of a Child to revive, grant we beseech thee, that for his merits, we may by the breath of thy Spirit be quickned from the death of our Souls : through Christ our Lord. *Amen.*

At

At the Ninth Hour.

O God incline unto my aid ;

O Lord make haste to help me.

Glory be to the Father, &c.

A Hymn.

THe compass of the World so round
 He in a Sun-beam did discry ;
 Nothing on earth so strange was found
 That was concealed from his eye.
 O holy Saint ! O heavenly Man !
 To whom God did his secrets tell ;
 Who saw the Soul of Saint German
 Ascend the Heavens, for aye to dwell,
 Praise, honour, glory, &c.

An Anthem.

The man of God, *Benedict*, was replenished
 with the Spirit of all righteous men ; pray he
 for all Professors of the Catholick Religion.

Vers. Pray for us, O blessed Father *Benedict*,
Resp. That we may be made worthy, &c.

A Prayer.

GRant us, we beseech thee O Lord, that
 with chearful mind we may daily ce-
 lebrate the Memory of thy blessed Confessor
Benedict, whose life graced with many Mira-
 cles, did well please thee : Through Christ
 our Lord, *Amen.*

At

At Even-song.

O God incline unto my aid :

O Lord make haste to help me.

Glory be to the Father, &c.

A Hymn.

HIs Sisters Soul, from Sin most free,
And beautified with heavenly Love ;

Flie up to Havens Throne he see,

In likeness of a milk white Dove.

O blessed Saints of God belov'd,

Who lye intomb'd both in one Grave :

One heart you had, while here ye mov'd,

One glory now in Heaven you have.

Praise, honour, glory, &c.

An Anthem.

Towards the East appeared a straight way,
reaching from his Cell, even unto Heaven,
and a Man of venerable feature, shining in
brightness, standing thereby, demanded whose
way that was? Which they, confessing they
did not know, he said unto them, This is
the way by which *Benedict*, the beloved of
our Lord ascended to Heaven.

Vers. Pray for us, O blessed Father *Benedict*.

Resp. That we may be made worthy, &c.

A Prayer.

WE beseech thee, O almighty God, by the
merits and prayers of the most blessed
Father

Father Saint *Benedict*, and of his Disciples
Saint *Placidus*, and Saint *Maurus*, and of the
Virgin his Sister Saint *Scholastica*, and of all
holy Monks and Nuns, which under his Ban-
ner and Conduct fought for thee, that thou
wouldest renew in us thy Holy Spirit, by
whose inspiration we may make war against
the Flesh, the World, and the Devil: And
because the Palm of Victory cannot be at-
chieved, without laborious Battle: Give us
in adversity Patience, in temptation Con-
stancy, in perils Counsel: Give us the purity
of Chastity, the desire of Poverty, the fruit
of Obedience, and a firm purpose to observe
thy Commandements, so that being strength-
ned with thy Consolation, and linked in
brotherly Charity, we may serve thee with
one heart, and so pass over these temporal
things, that being crowned for our Victory,
we may deserve at last in the company of those
Religious troops, to attain unto those eternal
good things: Through Christ our Lord. *Amen.*

At Compline.

Convert us O Lord our Saviour,
And avert thy wrath from us:
O God incline unto my aid:
O Lord make haste to help me.
Glory be to the Father, &c.

A Hymn.

BLessed Patriarch we thee pray,
 And also crave in humble wise:
 That unto Heaven thou shew's the way,
 Whom thou the earth taught'st to despise.
 Grant we may seek those joys above,
 And mend in us what is amiss:
 That living here in Christian Love,
 We may hereafter live in bliss.

Praise, honour, glory, withou end,
 To thee, O Sacred Trinity:
 Which *Benedict* thy faithful Friend,
 Enjoyeth for all Eternity, *Amen*.

An Anthem.

Let the whole company of all the faithful
 rejoyce for the glory of the Blessed Abbot
 Saint *Benedict*, let the Troops of Religious per-
 sons chiefly exult, celebrating his Memory up-
 on Earth, for whose society the Saints do joy
 in Heaven.

Vers. Pray for us, O blessed Father *Benedict*.

Resp. That we may be made worthy, &c.

A Prayer.

Purifie, O God, the hearts of all those, who
 forsaking worldly vanities, thou hast encour-
 aged to aspire to the reward of a higher voca-
 tion, under the discipline of their holy Patri-
 arch and Founder Saint *Benedict*, and powre thy
 Grace

Grace into them, whereby they may persevere in thee, and by thy assistance accomplish what by thy Inspiration they have promised, that so attchieving the perfection, which they profess, they may also merit to attain to the Reward by thee proposed, to such as should persevere in thee. Through our Lord Jesus Christ, who with thee liveth and reigneth in Unity of the Holy Ghost. *Amen.*

*A Filial Recommendation to the most blessed
Father Saint Benedict.*

O Most glorious Father Saint *Benedict*, the Governour and Leader of such as profess *Monastical* Discipline, Hope and Solace of all them that heartily implore thy assistance; I humbly recommend me to thy holy Protection, that for the excellency of thy Merits, thou wilt vouchsafe to defend me from all evils hurtful to my Soul: And that out of the abundance of thy piety, thou wilt obtain for me the gift of Compunction and Tears, that I may worthily and abundantly bewail my great wickedness and offences, whereby I have oftentimes, even from my Child-hood, provoked to anger my loving and gracious Lord Jesus Christ;

Christ; And that I may also worthily praise
and reverence thee; O most precious Olive,
and most fruitful Vine in the house of God; O
most solid Vessel adorned with all kinds of pre-
cious Stones, chosen according to God's own
heart, most sweet and with innumerable gifts of
Graces, like so many glistering Pearls embel-
lized; thee I beseech, thee I pray, thee with all
the affection of my heart, with all the desires of
my Soul I implore, that thou wilt vouchsafe to
be mindful of me wretched Sinner with Al-
mighty God, that of his infinite Goodness, He
will be pleased to forgive me all my Sins, and
conserve me in Vertues: And that for no cause
or necessity whatsoever, He will suffer me to
depart from him: But that together with thee,
O Loving Father, He will admit me into the
company of his Saints, and to that blisful
Vision of himself, where together with thee,
and that glorious Army of Religious persons,
who fought under thy Banner, I may for ever
enjoy the presence of my God, and my Lord
Jesus Christ; who with the Father, and the
Holy Ghost, liveth and reigneth for ever and
ever. Amen.

FINIS.

